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RELIGIOUS LEADERS CALL FOR RESISTANCE IN SOUTH

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[Article: "Mosque Preachers Adhere to the Directives of the Mufti and Shams-al-Din To Call for Resistance Against Israel and Unification of the Nation's Ranks"]

[Text] The mosque preachers at Friday prayer yesterday focused on the necessity of confronting Israel, not cooperating with it, and exposing its practices and plans in the south, as well as Islamic unification in preparation for a national unification embracing the various sects, in order to build the country on foundations of justice, equality, and the prevention of partition. They called for these things on the basis of instructions from the Mufti of the Republic, Shaykh Hasan Khalid, and the vice-chairman of the Supreme Shi'ite Islamic Council, Shaykh Muhammad Mahdi Shams-al-Din.

The prominent Ja'farite mufti, Shaykh 'Abd-al-Amir Qablan, said that Israel was a danger to Muslims and Christians alike, and that the Muslims could protect the Christians better than Israel, since Israel would sell them as it had sold others. He announced that he rejected the selling of land to Israelis in the south, and he called on his people to renounce Israel and not cooperate with it.

Mr Muhammad Husayn Fadlallah pointed out that Israel is playing a sectarian card game in Lebanon. He called for internal conflicts to be frozen in order to confront the Israeli enemy, saying: "We can only survive through coexistence based on values, not the sectarian mentality."

The Mufti Qablan

The Mufti Qablan gave the Friday sermon at the al-Raml al-'Ali mosque in Burj al-Barajneh. He began it by calling for a unified voice and the healing of rifts in this country, as well as obedience to the commands of God. He affirmed that the idea of unification in Islam meant unifying speech and action in one line and unifying orientation. "It means we serve the One God," he said.

Qablan said: "In Lebanon, we are demanding unity. There are some who think we are demanding Islamic unity. Yes, Islamic unity is an urgent necessity,

so that we can attain national unity in the end. For without Islamic unity and a unified Islamic orientation, we cannot meet with our Christian brothers on the same carpet and the same ground."

He added: "We never say this on a narrow sectarian basis or from the standpoint of fanaticism. Indeed, we are with every free, noble human being and everyone who wants to build the Lebanon of justice, freedom, dignity, equality and mutual respect. We must open a new page, because violence, aggression and provocation, as well as all deviant acts that go beyond the limits of religion and the law, are not supported by our Islamic religion. On the contrary, Islam calls for good words. We talk about Islam, and it is our duty to apply it to ourselves. If we call people to Islam while our acts having nothing to do with it, what then? It is most loathsome to God when you say what you do not do."

He added: "There is a plot. The Israeli enemy is in the south. The enemy does not pose a danger to the Muslims only. The Jews are more dangerous to the Christians. No one has forgotten how the Christians at Kafr Bar'am on the northern border adjacent to Lebanese territory were treated. Israel transferred the population of two villages into the interior of the occupied territory, for it did not trust them and feared them because they were Arabs."

He said: "Therefore, who supports the Christians? We do. If we turn all our rifles, abilities and potential against the Israeli enemy, we will be victorious. All of you know what happened on Sunday at Lebanon's Karbala', the Karbala' of Jabal 'Aml. You all know of the disturbances on 'Ashura, the 10th day of Muharram. Khaybar stood forth once again, and Dhu al-Fiqar stood forth. Dhu al-Fiqar did not fear the warlike Zionist military machine. Khaybar's supports were shaken and he fell a victim to the sword of 'Ali. He fell stained with his own blood. Because of 'Ali's blow, he lost the people. 'Ali, who shook the supports of the Jews. Yesterday at noon, yesterday at noon this sword appeared in Nabatiyah to say again: 'No youth but 'Ali, and no sword but Dhu al-Fiqar.'"

He added: "Therefore, this sword has not taken into account the fact that there are hot air balloons, gravity and armored machines. It has transcended all military plans and considerations. The sword, the shroud and naked flesh say no to the occupation. They repeat once again the saying of the Imam Musa al-Sadr: 'Israel is an absolute evil.' The disturbance at Nabatiyah confirmed once again that there is no power but God's power and no will but God's will. There are no protectors and no proselytizers except those who are obedient to God. It is incumbent on us all to make the day of Nabatiyah a lesson for all Lebanese. We must cooperate anew in order to renew the kinship between us."

The Mufti Qablan added: "We have never been fanatics. We have always supported the Qur'anic line and a united Lebanon. Therefore, you see that our people in the south have not included in their calculations any regional consideration. They lived in al-Jadidah, al-Finar, Byaqut, al-Nab'ah, Burj Hamud, and Batsbay. They lived everywhere, before the occurrence of the

recent events. Moreover, I say unto you that the Imam Musa al-Sadr wanted to buy land above Juniyah, so that our people could live there as well. This was so we could say to them: 'Our land is your land, our blood is your blood.' We lived in Beirut and in the suburbs, because we are not fanatics. Indeed, we were open to all people. Why are the regions being neglected again? Why are the regions going to particular factions again? What is the meaning of partition? This is partition."

He said: "It is incumbent upon us to return the refugees so we can rebuild our kinship ties. We must all live as one, with Lebanon being a center of civilizations and religions, and every person promoting his religion in the style that serves it, as well as his country and his brothers on the land."

The Mufti Qablan went on to say: "When we demand a Lebanon of justice, that means we do not want to oppress others and live on their oppression. No, we do not want that, and our religion is not satisfied by that. Our religion refuses to oppress anyone. There is plotting against us from every direction. As the Prophetic saying goes, 'The nations are about to speak out together against you,' so that you will lose heart. Someone asked the Prophet, 'Are we not few, Oh Messenger of God?' He said: 'No. You are many.' He asked him, 'But what is weakness, Oh Messenger of God?' And he answered: 'Weakness is the love of this world and hatred of death.' How many states are in Lebanon? The East is here, the West is here, and so are Europe, the Arabs and others. It is as if Lebanon were a cheese which they all want to divide up. The country cannot be preserved by building it in the likeness of each sect. There are 17 sects in Lebanon, each one of which has the right to live with dignity, respect and appreciation. If a group is allowed to do what it wants, use Lebanon's strength as it pleases, and destroy Lebanon, then it will fall and we will fall with it. Therefore, we must stop anyone who wants to harm Lebanon."

He went on: "We do not want partition or fragmentation. We do not accept the existence of forbidden regions. Our orientation is toward building Lebanon on the basis of justice and equality. We do not cling to the past and to the constitution as if it were something holy that could not be touched. A lot of heavenly books beside the Qur'an have been written by people. These books change. Why should we not change the constitution? If the constitution serves a faction and deprives another, then we are against it, for the constitution must be just and equitable, instead of remaining frozen, as if it were an idol to be worshipped."

He added: "We need to agree once again and cooperate anew. All the plotting factions are trying to deceive this country. As long as the Israeli enemy is in the south, we are ashamed before ourselves and our Lord to turn our rifles against any of our factions."

He concluded by saying: "We say to all those present in the South and all those who bear weapons: Desert Israel. Do not cooperate with it. We will not let the land be sold. Nor will we allow relinquishment in favor of Israel."

"We are for you, with you, and better for you. Israel will sell you as it has sold others beside you. Return to kinship, love and cooperation. We must deal with the matter of security with wisdom and vision, not with provocation and violence, for Islam has commanded us to suppress anger."

...Allah

Mr Muhammad Husayn Fadlallah gave the Friday sermon at the mosque of al-Iman al-Rida' at B'r al-'Abd. He began his address by saying that a good society is one with unity and solidarity, in which every individual feels his responsibility toward others and it is not a divided society in which individuals achieve their personal interests.

He said: "Political deviations come from those who treat the people with subjugation, humiliation, arbitrariness and oppression. Oppression, occupation, the seizure of land, the humiliation of the people, and the plundering of their wealth are abominations."

He affirmed that Israel is an abomination, because it was born on the ruins of a people which it drove away. He said: "Israel came to protect the Christians from the Muslims. The protector and the protected have changed into a device for slaughtering others. Israel has played the Christian and Druze cards in the mountain, and the Shi'a card in the south. Now its eye is on the Sunni card in the province of al-Kharub, so that the sectarian game can be completed. It is working to break Lebanon up into sects, parties and families."

He called for conscious, understanding action to confront Israel and others. He said, "It is true that we have no airplanes and artillery, but we have a strong will, stones, and dignity. The important thing is that we not stand and watch. We must freeze our disputes and unite to confront Israel. We will not be able to live in this country except by coexisting on the basis of values instead of sectarian mentality."

He added: "Dialogue is useless as long as it rests on a sectarian basis. We reject sectarianism and accept coexistence. We reject the return of political, economic, social and religious hegemony. We want to have pride and dignity in this country. It is civilized for us to live in a humane fashion in this country. What we translate as hegemony is not civilization. Coexistence means that every faction respects the humanity and rights of every other faction. We ask, who brought all the countries into Lebanon? Those who brought them in did so to preserve their privileges. The sorcerer's magic has turned against him."

He affirmed that the issue is survival, and said the inhabitants of the environs would reject any factional incursion.

Shaykh Hamud

At the Rashid al-Huri mosque at the Arab University of Beirut, Shaykh (Hishir Hamud) gave the Friday sermon. He began by saying that Islam had been calling

for dialogue since its beginning. He said the call of Islam was being repeated now in the area of politics and society, after having been limited to the field of doctrine. He said, "It is as if signs were descending upon us anew, so that we will say to the People of the Book: Come, let us mediate among ourselves, lest some of us oppress others among us, one exercise hegemony over the other, and men come sneaking up to kill, slaughter, and kidnap. However, we find that they are not responding to this call. They want to oppress and exercise hegemony."

He affirmed that the Book of God opens wide the door of dialogue with Christians, while warning against the Jews and cooperation with them. He said: "However, some Christian parties are cooperating with the Jews. They are inviting them in and making it possible for them to monitor us, although the Israelis have struck out against those who have cooperated with them. They are still drawing close to the Israelis and considering them their allies. Thus, we say that we must treat any faction cooperating with Israel as we do Israel. During our battle against hegemony and the Phalangist oppressors, we must not forget that our primary battle is against Zionism. Neither can we forget that everything has happened according to an Israeli plan."

He said that Israel is playing on Lebanon's contradictions, that it can mobilize the conflict at any time, and that it can stop the conflict at any time. He said, "Hence, we see that those who are working to establish hegemony over the state are serving Israel, either wittingly or unwittingly."

He mentioned the rioting at Nabatiyah on 'Ashura', saying: "It was an act of resistance to oppression. We want to fight all those who cooperate with the Jews, in preparation for the day on which we will devote ourselves to fighting the Zionists and expel them from the South, so that the day will come on which we will enter al-Aqsa mosque."

Shaykh al-Rifa'i

Shaykh/Qasim al-Shama'i al-Rifa'i (FPP 115, 117, 120) the head of the department of religious affairs in Dar al-Fatwa, gave the Friday sermon from the pulpit of Saqiyyat al-Jinzir. He hailed the unrest in the South against the occupation, which he said was an indication of Islamic glory and faith-filled dignity.

He demanded that the Muslims "stand fast in the face of the tyrannical enemy and the cunning wolf," while affirming that a faction of the people, who are foreigners, hate peace.

In his sermon, Shaykh al-Rifa'i said: "All Muslims are responsible before the lord of the worlds for their societies. The Islamic nation is a single nation which is responsible for its individuals and societies. Every overwhelming power, no matter how big and great, is small before the power of God and His authority."

He added: "Some of the characteristics of Islamic society have been glory, cleanliness, purity, innocence, and power, as well as equality. The only

preference is due piety. The Muslims practice solidarity and are equal before the Divine Law. There is no difference between rich and poor, master and inferior. Islamic society is a society of justice and fairness which makes no distinction between one who is close and one who is far."

He said: "Muslims do not like aggression. The response must accord with the proverb: 'Do not engage in aggression; God does not love the aggressive.'" Muslims neither accept injustice nor are satisfied to see it continue.

"The action taken by our brothers in the South against the Zionist occupation in all its forms and with all its evil deeds is a living, noble example. It is an indication of Islamic glory and faith-filled dignity."

He added: "Steadfastness in the face of this tyrannical enemy is one of the Muslims' most important religious duties. Islam came to establish the balances of justice among the people, affirm the truth, work with it, achieve human freedom, and provide security and peace. In spreading its call, it relies on wisdom and good exhortation."

He said, "There is a faction of people, some foreigners and some of their followers, who do not love security and hate peace. They sometimes commit naked aggression against the faithful, treacherously arrest the citizens, and inject dissension among the people of a single unit, and nation, with the intention of seizing their homeland and expelling them from their houses. Steadfastness before them is incumbent on both individuals and groups, men and women, great and small, and young and old."

He concluded by saying: "If Muslims wish to live as strong people, they cannot be booty for any foreigner or a target for any attacker. They must defy death in the defense of themselves, their money and their land."

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